

The Supplication for saving from deviation.

In the Name of Allah, the All-beneficent, the All-merciful.	bismi allāhi alrraḥmāni alrraḥīmi	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“Allah bears witness that there is no god but He,	shahida allāhu annahū lā ilāha illā huwa	(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
and (so do) the angels and those possessed of knowledge,	walmalā'ikatu wa ulū al`ilmi	وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ
maintaining His creation with justice;	qā'iman bilqisṭi	قَائِمًا بِالْقِسْطِ
there is no god but He, the Mighty, the Wise.	lā ilāha illā huwa al`azīzu alḥakīmu	لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
Surely, the (true) religion with Allah is Islam.”	inna alddīna `inda allāhi al-islāmu	إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
I am the slave—feeble, sinful,	wa anā al`abdu alqḍa`īfu almudhnibu	وَأَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ
disobedient, needy, and ignoble—	al`āṣi almuḥtāju alḥaqīru	الْعَاصِي الْمُحْتَاجُ الْحَقِيرُ
I testify to my Benefactor, Creator,	ash-hadu limun`imī wa khāliqī	أَشْهَدُ لِمُنْعِمِي وَخَالِقِي
Provider of me with my sustenance, and my Honorer,	wa rāziqī wa mukrimī	وَرَازِقِي وَمُكْرِمِي
as same as He has testified to Himself	kamā shahida lidhātihī	كَمَا شَهِدَ لِدَاثِهِ
and the angels have testified to Him	wa shahidat lahū almalā'ikatu	وَشَهِدَتْ لَهُ الْمَلَائِكَةُ
so have those possessed with knowledge amongst His servants	wa ulū al`ilmi min `ibādihi	وَأُولُوا الْعِلْمِ مِنْ عِبَادِهِ
that there is no god save Him	bi-annahū lā ilāha illā huwa	بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
the Lord of bounties, favors,	dhū alnni`ami wal-iḥsāni	ذُو النِّعَمِ وَالْإِحْسَانِ
generosity, and kindness.	walkarami wal-imtināni	وَالْكَرَمِ وَالْإِمْتِنَانِ
He is Omnipotent, Eternal,	qādirun azaliyyun	قَادِرٌ أَزَلِيٌّ
All-knowing, Everlasting,	`ālimun abadiyyun	عَالِمٌ أَبَدِيٌّ
Ever-living, One and Only,	ḥayyun aḥadiyyun	حَيٌّ أَحَدِيٌّ
Self-existent, Endless,	mawjūdun sarmadiyyun	مَوْجُودٌ سَرْمَدِيٌّ
All-hearing, All-Seeing,	samī`un baṣīrun	سَمِيعٌ بَصِيرٌ
Willing, Discriminating,	murīdun kāriḥun	مُرِيدٌ كَارِهٌ
All-aware, and eternally Besought of all.	mudrikun ṣamadiyyun	مُدْرِكٌ صَمَدِيٌّ
He is worthy of all these attributes,	yastaḥiqqu hādhihi alṣṣifāti	يَسْتَحِقُّ هَذِهِ الصِّفَاتُ

and He, characterized by all these sublime attributes, was All-powerful prior to the existence of might and power, and All-knowing before the origination of knowledge and reason.

He has been always Authority when there was neither sovereignty nor wealth.

He has been always Glorious under all circumstances.

His Being is before all precedence in the pre-eternity of sempiternity.

His Remaining will be after all endings without any extinction or disappearance.

He is self-Sufficient at the beginning and at the end and All-independent inwardly and outwardly.

There is no injustice in His judgment, nor is there unfairness in His management, nor is there unfairness in His administration, nor is there any escape from His sovereignty, nor is there any shelter against His firm grip, nor is there any salvation from His punishment.

His mercy overtakes His Wrath.

None can escape Him when He summons.

He covers all logics for His obligatory decrees,

treats absolutely equally the weak and the noble,

makes capable to carry out His commands,

and makes easy to abstain from His prohibitions.

wa huwa `alā mā huwa
`alayhi fī `izzi şifātihī
kāna qawīyyan qabla wujūdi
alqudrati walquwwati

wa kāna `alīman qabla tījādi
al`ilmi wal`illati

lam yazal sulṭānan idh
lā mamlakata wa lā māla

wa lam yazal subḥānan
`alā jamī`i al-aḥwāli

wujūduhū qabla alqabli fī
azali al-āzāli

wa baqā'uhū ba`da alba`di
min ghayri intiqālin wa
lā zawālin

ghaniyyun fī al-awwali wal-
ākhiri

mustaghni fī albāṭini
walzāhiri

lā jawra fī qaḍīyyatihī

wa lā mayla fī mashī'atihī

wa lā ḡulma fī taqdīrihī

wa lā mahraba min
ḡukūmatihī

wa lā malja'a min saṭawātihī

wa lā manjan min naqimātihī

sabaqat raḡmatuhū
ghaḡabahū

wa lā yafūtuhū aḡadun
idhā ṭalabahū

azāḡa al`ilala fī alttaklīfi

wa sawwā alttawfīqa bayna
alḡḡa`ifi walshsharīfi

makkana adā'a alma'mūri

wa sahhala sabīla ijtinābi
almaḡzūri

وَهُوَ عَلَىٰ مَا هُوَ عَلَيْهِ فِي عِزِّ صِفَاتِهِ
كَانَ قُوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَالْقُوَّةِ
وَكَانَ عَلِيمًا قَبْلَ إِيجَادِ الْعِلْمِ وَالْعِلَّةِ

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا مَالَ

وَلَمْ يَزَلْ سُبْحَانًا عَلَىٰ جَمِيعِ

الْأَحْوَالِ

وُجُودُهُ قَبْلَ الْقَبْلِ فِي اِزْلِ الْأَزَالِ

وَبَقَاؤُهُ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ وَلَا

زَوَالٍ

غَنِيٌّ فِي الْأَوَّلِ وَالْآخِرِ

مُسْتَعْنٍ فِي الْبَاطِنِ وَالظَّاهِرِ

لَا جَوْرَ فِي قَضِيَّتِهِ

وَلَا مَيْلَ فِي مَشِيَّتِهِ

وَلَا ظُلْمَ فِي تَقْدِيرِهِ

وَلَا مَهْرَبَ مِنْ حُكُومَتِهِ

وَلَا مَلْجَأَ مِنْ سَطَوَاتِهِ

وَلَا مَنجَىٰ مِنْ نَقِمَاتِهِ

سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ

إِزَاحَ الْعِلَلِ فِي التَّكْلِيفِ

وَسَوَىٰ التَّوْفِيقِ بَيْنَ الضَّعِيفِ

وَالشَّرِيفِ

مَكَنَ إِدَاءِ الْأَمَامُورِ

وَسَهَّلَ سَبِيلَ اجْتِنَابِ الْمَخْطُورِ

He does not make obedience a burden but according to one's real capacity.

lam yukallif alṭṭā`ata
illā dūna alwus`i walṭṭāqati

لَمْ يُكَلِّفِ الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ
وَالطَّاقَةِ

All glory be to Him! How manifest His generosity is!

subḥānahū mā abyana
karamahū

سُبْحَانَهُ مَا ابْيَنَ كَرَمَهُ

How sublime His standing is!

wa a`lā sha'nahū

وَأَعْلَى شَانِهِ

All glory be to Him! How magnificent to seek Him is!

subḥānahū mā ajalla naylahū

سُبْحَانَهُ مَا اجَلَّ نَيْلَهُ

How splendid His favors are!

wa a`zama iḥsānahū

وَأَعْظَمَ إِحْسَانَهُ

He has sent the Prophets in order to show His justice,

ba`atha al-anbiyā'a
liyubayyina `adlahū

بَعَثَ الْأَنْبِيَاءَ لِيُبَيِّنَ عَدْلَهُ

and appointed successors [for the Prophets] in order to make known His munificence and grace.

wa naṣaba al-awṣyā'a
liyuzhira ṭawlahū wa faḍlahū

وَتَصَبَّ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَقَضْلَهُ

He has made us of the community of the Chief of Prophets,

wa ja`alanā min ummati
sayyidi al-anbyā'i

وَجَعَلَنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ

the most favorable of His saints,

wa khayri al-awliyā'i

وَأَحْسَنَ الْأَوْلِيَاءِ

the best of His elite ones,

wa afḍali al-aṣfiyā'i

وَأَفْضَلَ الْأَصْفِيَاءِ

and the most sublime of the pure ones;

wa a`lā al-azkiyā'i

وَأَعْلَى الْأَزْكَيَاءِ

that is Muḥammad, may Allah send blessings and benedictions upon him and his Household.

muḥammadin ṣallā allāhu
`alayhi wa ālihī wa sallama

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

We thus believe in him, in all that to which he has called us,

āmannā bihī wa
bimā da`ānā ilayhi

آمَنَّا بِهِ وَبِمَا دَعَانَا إِلَيْهِ

in the Qur'ān which He revealed to him,

wa bilqur'āni alladhī anzalahū
`alayhi

وَبِالْقُرْآنِ الَّذِي أَنْزَلَهُ عَلَيْهِ

and in his Successor whom he appointed on the Ghadīr Day

wa biwaṣiyyihī alladhī
naṣabahū yawma alghadīri

وَبِوَصِيئِهِ الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ

and to whom he referred by saying, "This is `Alī."

wa ashāra ilayhi biqawlihī
hādhā `aliyyun

وَأَشَارَ إِلَيْهِ بِقَوْلِهِ: "هَذَا عَلِيٌّ"

I also bear witness that the Imams—the pious

wa ash-hadu anna al-
a'immata al-abrāra

وَأَشْهَدُ أَنَّ الْأَئِمَّةَ الْأَبْرَارَ

and benign vicegerents [of Allah]

walkhulafā'a al-akhyāra

وَالْخُلَفَاءَ الْأَخْيَارَ

after the Chosen Prophet are:

ba`da alrrasūli al mukhtāri

بَعْدَ الرَّسُولِ الْمُخْتَارِ

`Alī, the subduer of the infidels.

`aliyyun qāmi`u alkuffāri

عَلِيٌّ قَامِعُ الْكُفَّارِ

Following him is the chief of his sons, al-Ḥasan, the son of `Alī.

wa min ba`dihī sayyidu
awlādihī alḥasanu ibnu
`aliyyin

وَمِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنُ بْنُ

Then comes his brother, the grandson and seeker of Allah's pleasure; al-Ḥusayn.	thumma akhūhu alssibṭu alṭṭābi`u limarḍati allāhi alḥusaynu	عَلِيٌّ ثُمَّ أَخُوهُ السَّبْطُ التَّابِعُ لِمَرْضَاةِ اللَّهِ الْحُسَيْنُ
Then comes `Alī, the [distinctive] worshipper [of Allah].	thumma al`ābidu `aliyyun	ثُمَّ الْعَابِدُ عَلِيٌّ
Then comes the Cleaver (of knowledge), Muḥammad.	thumma albāqiru muḥammadun	ثُمَّ الْبَاقِرُ مُحَمَّدٌ
Then comes the veracious Ja`far.	thumma alṣṣādiqū ja`farun	ثُمَّ الصَّادِقُ جَعْفَرٌ
Then comes the suppressor of rage, Mūsā.	thumma alkāzimu mūsā	ثُمَّ الْكَازِمُ مُوسَى
Then comes the pleased, `Alī.	thumma alrriḍā `aliyyun	ثُمَّ الرِّضَا عَلِيٌّ
Then comes the pious, Muḥammad.	thumma alṭṭāqiyyu muḥammadun	ثُمَّ التَّقِيُّ مُحَمَّدٌ
Then comes the refined, `Alī.	thumma alnnaqiyyu `aliyyun	ثُمَّ النَّقِيُّ عَلِيٌّ
Then comes the pure resident of `Askar, al-Ḥasan.	thumma alzzakiyyu al`askariyyu alḥasanu	ثُمَّ الزَّكِيُّ الْعَسْكَرِيُّ الْحَسَنُ
Then comes the Argument, Successor, Assumer, Awaited, Well-guided, and Expected	thumma alḥujjatu alḥalafu alqā`imu almuntaẓaru almahdiyyu almurjā	ثُمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ الْمُنْتَظَرُ الْمَهْدِيُّ الْمُرْجِيُّ
on account of whose existence, this world is kept in existence,	alladhī bibaqā`ihī baqiyat alddunyā	الَّذِي بِبَقَائِهِ بَقِيَتْ الدُّنْيَا
on account of whose blessing, the created beings are provided sustenance,	wa biyumnihi ruziqa alwarā	وَبِيَمْنِهِ رُزِقَ الْوَرَى
and on account of whose existence, the earth and the sky are kept in firmness.	wa biwujūdihi thabatāt al- arḍu walssamā`u	وَبِوُجُودِهِ ثَبَتَتِ الْأَرْضُ وَالسَّمَاءُ
Through him, Allah shall fill the earth with equity and justice	wa bihi yamla`u allāhu al-arḍa qisṭan wa `adlan	وَبِهِ يَمَلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا
after it will be filled with inequity and injustice.	ba`damā muli`at ḥulman wa jawran	بَعْدَ مَا مَلَأَتْ ظُلْمًا وَجَوْرًا
I also bear witness that their words are decisive arguments,	wa ash-hadu anna aqwālahum ḥujjatun	وَأَشْهَدُ أَنَّ أَقْوَالَهُمْ حُجَّةٌ
to comply with their orders is obligatory,	wa imtithālahum farīḍatun	وَأَمْتِثَالَهُمْ فَرِيضَةٌ
the obedience to them is commissioned [by Allah],	wa ṭā`atahum mafrūḍatun	وَطَاعَتَهُمْ مَفْرُوضَةٌ
to love them is necessary and pre-ordained,	wa mawaddatahum lāzimātun maqḍiyyatun	وَمَوَدَّتَهُمْ لَازِمَةٌ مَقْضِيَّةٌ
and to pattern after them will definitely achieve salvation,	wal-iqtidā`a bihim munjiyatun	وَالْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ

but to oppose them will definitely bring about destruction.

They are, moreover, the chiefs of all the inhabitants of Paradise,

the interceders on the Judgment Day,

and, undoubtedly, the leaders of the inhabitants of the earth,

and the best of the satisfied Successors [of the Prophets].

I also bear witness that death is certain,

the interrogation by Munkar and Nakir in the grave is certain,

the raising of the dead is certain,

the final assemblage is certain,

the Discriminating Bridge is certain,

the Scales [of deeds] is certain,

the calling into account is certain,

the record book [of deeds] is certain,

Paradise is certain,

Hellfire is certain,

the Hour [of resurrection] will certainly come, without any dispute,

and Allah shall raise up those who are in graves.

O Allah, in Your favor do I put my hope,

Your generosity and mercy do I expect confidently,

I have no single deed by which I deserve Paradise,

nor do I have any act of obedience [to You] due to which I deserve Your pleasure;

except that I believe in Your Oneness and Your Justice

and I hope for Your benevolence and Your favor.

wa mukhālafatahum
murdiyātun

wa hum sādātu ahli aljannati
ajma`īna

wa shufa`ā'u yawmi alddīni

wa a'immatu ahli al-arḍi
`alā alyaqīni

wa afḍalu al-awsyā'i
almarḍiyyīna

wa ash-hadu anna almawta
ḥaqqun

wa musā'alata alqabri ḥaqqun

walba`tha ḥaqqun

walnnushūra ḥaqqun

walṣṣirāṭa ḥaqqun

walmīzāna ḥaqqun

walḥisāba ḥaqqun

walkitāba ḥaqqun

waljannata ḥaqqun

walnnāra ḥaqqun

wa anna alsā`ata ātiyatun
lā rayba fīhā

wa anna allāha yab`athu man
fī alqubūri

allāhumma faḍluka rajā'ī

wa karamuka wa raḥmatuka
amalī

lā `amala lī astahiqqu bihī
aljannata

wa lā ṭā`ata lī astawjibu
bihā alrriḍwāna

illā annī i`taqadtu tawḥīdaka
wa `adlaka

wartajaytu iḥsānaka wa
faḍlaka

وَمَخَالَفَتَهُمْ مُرْدِيَةً

وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ

وَشَفَعَاءُ يَوْمِ الدِّينِ

وَأَيَّمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ

وَأَفْضَلُ الْأَوْصِيَاءِ الْمَرْضِيِّينَ

وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ

وَمَسْأَلَةَ مُنْكَرٍ وَتَكْوِينِ فِي الْقَبْرِ حَقٌّ

وَأَلْبَعَثَ حَقٌّ

وَالنُّشُورَ حَقٌّ

وَالصِّرَاطَ حَقٌّ

وَالْمِيزَانَ حَقٌّ

وَالْحِسَابَ حَقٌّ

وَالْكِتَابَ حَقٌّ

وَالْجَنَّةَ حَقٌّ

وَالنَّارَ حَقٌّ

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

اللَّهُمَّ فَضْلُكَ رَجَائِي

وَكَرَمُكَ وَرَحْمَتُكَ أَمَلِي

لَا عَمَلَ لِي اسْتَحِقُّ بِهِ الْجَنَّةَ

وَلَا طَاعَةَ لِي اسْتَوْجِبُ بِهَا الرِّضْوَانَ

إِلَّا أَنِّي اعْتَقَدْتُ تَوْحِيدَكَ وَعَدْلَكَ

وَأَرْتَجَيْتُ إِحْسَانَكَ وَفَضْلَكَ

I thus seek the Prophet and his Household, Your most-beloved ones, to intercede for me before You;

wa tashaffa `tu ilayka bilnabiyyi wa ālihī min aḥibbatika

وَتَشَفَّعْتُ إِلَيْكَ بِالنَّبِيِّ وَآلِهِ مِنْ أَحِبَّتِكَ

and You are verily the most Generous of all those who treat generously

wa anta akramu al-akramīna

وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ

and the most Merciful of all those who show mercy.

wa arḥamu alrrāḥimīna

وَأَرْحَمُ الرَّاحِمِينَ

May Allah send blessings to Our Prophet, Muḥammad

wa ṣallā allāhu `alā nabīyyinā muḥammadin

وَصَلَّى اللَّهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ

and upon all of his Household,

wa ālihī ajma`īna

وَآلِهِ أَجْمَعِينَ

the pure and immaculate,

alṭṭayyibīna alṭṭāhirīna

الطَّيِّبِينَ الطَّاهِرِينَ

and send upon them many many benedictions.

wa sallama taslīman kathīran kathīran

وَسَلَّمْ تَسْلِيمًا كَثِيرًا كَثِيرًا

There is no might and no power except with Allah, the All-high, the All-great.

wa lā ḥawla wa lā quwwata illā billāhi al`aliyyi al`azīmi

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah! O most Merciful of all those who show mercy,

allāhumma yā arḥama alrrāḥimīna

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

I am depositing with You this faith of mine and my firmness on this belief;

innī awda` tuka yaqīnī hādhā wa thabāta dīnī

إِنِّي أَوْدَعْتُكَ يَقِينِي هَذَا وَثَبَاتَ دِينِي

and You are the ever-best of all those who keep deposits.

wa anta khayru mustawda`in

وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ

You have commanded us to keep safe deposits that are put with us;

wa qad amartanā biḥifzi alwadā`i`i

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

so, (please) keep for me this deposit to give it back to me at the time of my death

faruddahū `alayya waqta ḥuḍūri mawtī

فَرُدَّهُ عَلَيَّ وَقْتِ حُضُورِ مَوْتِي

and at the time of the interrogation of Munkar and Nakīr;

wa `inda mus`alati munkarin wa nakīrin

وَعِنْدَ مُسْأَلَةِ مُنْكَرٍ وَنَكِيرٍ

[I beseech You] in the name of Your mercy; O most Merciful of all those who show mercy.

birahmatika yā arḥama alrrāḥimīna

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Many authentically reported supplications have comprised the following statement:

O Allah, I seek Your protection against deviation at the hour of death.

allāhumma innī a`ūdhu bika mina al`adīlati `inda almawti

اللَّهُمَّ إِنِّي لَأَعُوذُ بِكَ مِنْ أَلْعَدِيْلَةِ عِنْدَ الْمَوْتِ

Deviation at the hour of death stands for shifting from the right to the wrong at the hour of death. To explain, Satan attends at the hour of death in order to deceive the moribund and suggest evil to him in order to make him doubt about his religion. If Satan succeeds, he will pull out faith from the heart of the dying person. To avoid that, many supplications have comprised statements of seeking Almighty Allah's protection against deviation at death. Fakhr al-Muḥaqqiqīn says, "To

escape deviation at the hour of death, one should bethink the proofs of creed in which he believes, as well as the five principles of the religion with all of their irrefutable evidences, with absolute sincerity and purity and should then trust them with Almighty Allah beseeching Him for giving them back at the hour of dying. This can be done by saying the following prayer:

O Allah, O most Merciful of all those who show mercy,	allāhumma yā arḥama alrrāḥimīna	اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ
I am depositing with You this faith of mine and my firmness on this belief;	innī qad awda` tuka yaqīnī hādhā wa thabāta dīnī	إِنِّي أودَعْتُكَ يَقِينِي هَذَا وَثَبَاتَ دِينِي
and You are the ever-best of all those who keep deposits.	wa anta khayru mustawda` in	وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ
You have commanded us to keep safe deposits that are put with us;	wa qad amartanā biḥifẓi alwadā'i` i	وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ
so, (please) keep for me this deposit to give it back to me at the time of my death	faruddahū `alayya waqta ḥuḍūri mawtī	فَرُدَّهُ عَلَيَّ وَقْتِ حُضُورِ مَوْتِي

According to the view of Fakhr al-Muḥaqqiqīn, *Du`ā' al-`Adīlah* along with calling its contents in one's mind grants security against the danger of deviation at the hour of death. The question whether this supplication has been reported from the Holy Imams, peace be upon them, or has been composed by a certain scholar is controversial. Concerning this, our master Hājj Mīrzā Ḥusayn al-Nūrī, a master Ḥadīthist and well-versed in the reports of the Holy Imams, peace be upon them, says that *Du`ā' al-`Adīlah* has been composed by some scholars since it cannot be found in the famous books of Ḥadīth.

A similar prayer is Hifz emaan:-

It is also worth mentioning that Shaykh al-Tūsī has narrated that Muḥammad ibn Sulaymān al-Daylamī said to Imam Ja`far al-Ṣādiq (`a) "Your adherents say that Faith is of two sections; one is steady and the other depository. So, please teach me a supplication that makes my faith perfect and saves it from removal."

Imam al-Ṣādiq (`a) hence taught him to say the following prayer after each obligatory prayer:

I have submitted to Allah being my Lord,	raḍītu billāhi rabban	رَضِيتُ بِاللَّهِ رَبًّا
to Muḥammad—may Allah send blessings to him and his Household—being [my] Prophet,	wa bimuḥammadin ṣallā allāhu `alayhi wa ālihi nabiyyan	وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا
to Islam being my religion,	wa bil-islāmi dīnan	وَبِالْإِسْلَامِ دِينًا
to the Qur`ān being my book,	wa bilqur`āni kitāban	وَبِالْقُرْآنِ كِتَابًا
to the Ka`bah being my direction,	wa bilka`bati qiblata	وَبِالْكَعْبَةِ قِبْلَةً
to `Alī being my guardian and leader,	wa bi`aliyyin waliyyan wa imāman	وَبِعَلِيٍِّّ وَوَلِيًّا وَإِمَامًا
to al-Ḥasan, al-Ḥusayn,	wa bilḥasani walḥusayni	وَبِالْحَسَنِ وَالْحُسَيْنِ
`Alī ibn al-Ḥusayn, Muḥammad ibn `Alī,	wa `aliyyi bni alḥusayni wa muḥammadi bni `aliyyin	وَعَلِيَّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ

Ja`far ibn Muḥammad,
Mūsā ibn Ja`far,
`Alī ibn Mūsā, Muḥammad
ibn `Alī,
`Alī ibn Muḥammad, al-
Ḥasan ibn `Alī,
and the Argument [of Allah]
and the son of al-Ḥasan,
Allah's blessings be upon
them, being my leaders.
O Allah, I submit to them as
my leaders;
so, make me accepted in
their sight.
Verily, You have power over
all things.

wa ja`fari bni muḥammadin
wa mūsā ibni ja`farin
wa `aliyyi bni mūsā wa
muḥammadi bni `aliyyin
wa `aliyyi bni muḥammadin
walḥasani bni `aliyyin
walḥujjati bni alḥasani
ṣalawātu allāhi `alayhim
a'immatan
allāhumma innī raḍītu bihim
a'immatan
fa-arḍanī lahum
innaka `alā kulli shay'in
qadīrun

وَجَعَفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ
وَعَلِيِّ بْنِ مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ
وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ
وَالْحُجَّةِ بْنِ الْحَسَنِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةً
اللَّهُمَّ إِنِّي رَضِيْتُ بِهِمْ أئِمَّةً
فَارْضِنِي لَهُمْ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ